

THE CATHOLIC MIRROR

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Raise your voices, lift your hearts

Composer inspires music ministers to be welcoming, focus on faith



Photo by Anne Marie Cox

Being a good church music minister starts with faith and love, said musician and composer Sarah Hart. Singers and musicians from 23 parishes gathered for a workshop with Hart Jan. 14 at St. Pius X Parish. She performed in concert Jan. 15 at St. Francis of Assisi Parish in West Des Moines.

By Anne Marie Cox
Staff Writer

Close your eyes and focus for a few moments on a time when music and joy intersected in your life.

Why go back to that place in time? Because it rekindles your love.

Contemporary composer and musician Sarah Hart told 120 parish music ministers from 23 parishes at a Jan. 14 workshop that they have a responsibility to use their ministry to grow in their own faith, to welcome others, and to love.

"It starts by building faith in our own hearts, our own spirituality, our own relationship with

God," she said.

There are many workshops to help singers and musicians be better.

But most important is love: care for those around you, notice those who need to be noticed, and serve them.

"I think being a good musician stems from whether or not we love people and we're con-

cerned about people in our congregation," she said.

Serving in parish music ministry is a leadership role and it focuses on being welcoming.

"It's not just a performance," Hart said. "The congregation is the primary choir. Our job is to invite other people in."

Since many music ministers have a bird's-eye view of the con-

gregation, they can spot a visitor. After the recessional song, they should go and welcome the person to the faith community.

Another way of being welcoming is to invite members of the congregation to be a part of the choir.

Welcoming also means

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Priest with phenomenal memory used gift to build connections

By Anne Marie Cox
Staff Writer

On a Saturday morning earlier this month, a young woman from Iowa was doing her job at Disney World when she noticed someone with an Iowa State University jacket.

She began talking to the visitor, and they found a connection: They both knew Father Michael "Mike" McLaughlin from Des Moines.

The day his niece connected with a fellow Iowan in Florida was the same day the priest died.

Father McLaughlin, a priest for 40 years, died Jan. 7 at the age of 66.

Father McLaughlin had an ability to forge connections that was nothing short of phenomenal, said his brother, Marty. It might be that the priest and another person would have the same distant relatives, or both know the same people or be fans of the same favorite sports teams (including the San Francisco Giants, the Chicago Bears, the Chicago Blackhawks and the Boston Celtics).

"There could never be a story about my brother Mike,



Father Michael McLaughlin

that wouldn't be told without a connection," Marty said. "Not only was he listening to you, but he was personally connected to you, too."

Father McLaughlin had the "greatest memory of all mankind about relationships and who was related to people," said his long-time friend and prayer group partner Monsignor Robert "Bob" Chamberlain. "He would come up and say something about a second cousin of mine and he knew more than I knew!"

Father McLaughlin was the only extrovert in his priest prayer group of seven, said Father Robert "Bob" Aubrey. The group has

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Deacon Reed remembered as hardworking servant

By Anne Marie Cox
Staff Writer

If someone needed help with something, Deacon Steven Reed was the go-to guy.

"Whenever there was a need, Steve was the first guy there for you," said his brother, Mark. "That's what he did with his life, his law practice, his diaconate. You didn't have to ask him for anything. He would offer it up before you even asked."

At the same time, Deacon Reed was humble.

"He never wanted to draw attention to himself," said Mark. "When he did things, he did them very quietly. But he was

always taking care of others."

This humble servant loved his family, and was dedicated to serving others through his successful law practice and ministry as a deacon. Deacon Steven Reed died Jan. 9 at the age of 74.

He married Janice Waters in 1969. He was devoted to his family including two daughters and their families.

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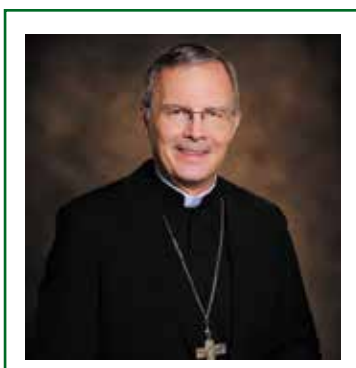
Deacon Steven Reed

Mary's Eucharistic Son: Balm for the Sick

The recent death of Pope Emeritus Benedict XVI, the approaching annual celebration of World Day for the Sick on Feb. 11, the Memorial of Our Lady of Lourdes, and the ongoing national Eucharistic Revival are some of the events on my mind and heart these days. First, I'd like to offer some of my own reflections drawn from the Scriptures before turning to some beautiful words offered us by the late Holy Father that draw together all three events in spiritual harmony.

The author of the Letter to the Hebrews tells us that Jesus shares our blood and flesh, and in death itself: "Surely he did not help angels but the descendants of Abraham; therefore he had to become like his brothers and sisters in every way, that he might be a merciful and faithful high priest" (Heb. 2:14-18 paraphrased). The God who IS, is revealed in Christ as the God who BECOMES: he becomes capable of suffering and death with us, for us, and is thus revealed as the God who is merciful.

Trappist Abbot Bernard Bonowitz observes that God is powerful and good, and that he is capable of conquering sin and death. But alone, this might leave us with the sense of God who is like a general on a bluff overlooking the valley where the battle is being waged, orchestrating the outcome to certain victory, but aloof, removed from the troops/people below. Only when we look at a crucifix—or, with eyes of faith, at the Eucharistic host—do we behold the God who becomes us, who experiences the vulnerability and vagaries of the



Bishop William Joensen

human condition.

God knows from within how the fear of death may hold us bound, and then enters death for our sake; he reveals who mercy incarnate becomes, who mercy is. Only the loving kindness of a merciful and faithful high priest could convince us that God is more than powerful and good; we are meant for the mercy that was, is, and will always be. God's mercy endures forever.

The consummation of mercy by God's suffering servant and Son takes place on Calvary. Still, Jesus' whole path to Calvary is paved with more simple forms of suffering that likewise reveal how he incarnates mercy. The account of the illness of Simon's mother-in-law (Mark 1:29-39) lays claim to Christ's presence and power to heal.

Jesus' appearance draws the whole hurting town to the doorstep. And mercy is set in motion. But note what Mark describes: "He cured **many** who were sick; he drove out **many** demons." Many, but not all. In his weariness, did the divine and human Jesus suffer his need to call it a day, to leave some folks as they

were, unhealed?

And when he rises the next day, he doesn't hang up his shingle and say, "The doctor is in." No, after early morning prayer, he says he must press on to preach to other villages, for that is his saving mission. Though by his power as God, Jesus could truly be all things to all persons, fulfilling every need, like us he discerns, makes choices, and yes, at times, lets be, for the sake of a saving purpose that takes precedence.

Isn't this a form of suffering, to have to make such decisions for ourselves and those whom we care about dearly? Isn't this part of the process of transformation, of becoming, even in the midst of infirmity and illness that defy easy remedy? Isn't this at the heart of how the mystery of God's mercy in the face of human suffering takes shape—a paschal mystery that is still unfolding in our lives, individually and as a Church?

Jesus does not leave us in the lurch; he suffers with those for whom physical, mental, or spiritual healing is not immediately forthcoming. This Son of Mary and of the heavenly Father communicates himself to us in the Eucharist, revealing that God is more than powerful or good. God is vulnerable, faithful, and merciful, even as that means sometimes he simply lets be.

With great affection and gratitude for the late Holy Father, for Mary's special closeness and intercession for all our sick sisters and brothers, and with great devotion to the abiding presence of our Savior Jesus Christ in the Eucharist, I am drawn to one of

Benedict XVI's many gems that he left us. I recall his homily on the Prairie at Lourdes, France, on the occasion of the Procession with the Blessed Sacrament on Sept. 14, 2008. In the presence of Our Eucharistic Lord, he exhorts us still today:

"Whether we are walking or nailed to a bed of suffering; whether we are walking in joy or languishing in the wilderness of the soul (cf. Numbers 21:4): Lord take us all into your Love. Lord take us all into your Love.

"The sacred host exposed to our view speaks of this infinite power of Love manifested on the glorious Cross. The sacred host speaks to us of the incredible abasement of the One who made himself poor so as to make us rich in him, the One who accepted the loss of everything so as to win us for the Father.

"Let us accept; may you accept to offer yourselves to him who has given us everything, who came not to judge the world, but to save it (cf. John 3:17), accept to recognize in your lives the very presence of him who is present here, exposed to our view. Accept to offer him your very lives!

"Mary, the holy Virgin, the Immaculate Conception, accepted, two thousand years ago, to give everything, to offer her body so as to receive the Body of the Creator. Everything came from Christ, even Mary; everything came through Mary, even Christ. . . Holy Virgin, help us to contemplate, help us to adore, help us to love, to grow in love for him who loved us so much, so as to

live eternally with him.

"Gaze no longer upon your own wounds, gaze upon his. Do not look upon what still separates you from him and from others; look upon the infinite distance he has abolished by taking your flesh, by mounting the Cross which men had prepared for him, and by letting himself be put to death so as to show you his love. In his wounds, he takes hold of you; in his wounds, he hides you. Do not refuse his love!

"When, on the day after her first communion, a friend of St. Bernadette asked her: 'What made you happier: your First Communion or the apparitions?' Bernadette replied, 'They are two things that go together, but cannot be compared. I was happy in both.'"

As a Diocese of Des Moines, we remain profoundly grateful for the gift God gave his Church in the late Pope Emeritus Benedict XVI. We remain deeply appreciative of all our hospital chaplains, for parish priests and extraordinary ministers who bring our Eucharistic Lord to the sick and the homebound. Jesus is the medicine of immortality who allows us to gaze upon him, to receive him, to abide in his mercy.

As Marilynne Robinson's protagonist, John Ames, in her novel *Gilead*, proposes: "Love is holy because it is like grace—the worthiness of its object is never what really matters." Every event where God's love meets our longing is a moment of grace. The Eucharist is balm for us in our sickness. Thanks be to God!

El Hijo Eucarístico de María: Bálsamo para los Enfermos

La reciente muerte del Papa Emérito Benedicto XVI, la próxima celebración anual del Día Mundial por los Enfermos el 11 de febrero, el Memorial de Nuestra Señora de Lourdes, y el

continuo Reavivamiento Nacional Eucarístico son algunos de los eventos en mi mente y en mi corazón en estos días. Primero quisiera ofrecer algunas de mis propias reflexiones tomadas de las Escrituras antes de tornar hacia algunas de las hermosas palabras que nos ofreció el fallecido Santo Padre que unen los tres eventos en armonía espiritual.

El autor de la Carta a los Hebreos nos dice que Jesús comparte nuestra sangre y nuestra carne, y en la muerte misma: "Seguramente él no auxilió a los ángeles sino a los descendientes de Abraham; por lo tanto tuvo que hacerse semejante en todo a sus hermanos, para llegar a ser el sumo sacerdote misericordioso y fiel" (Hebreos 2:14-18 parafraseado). El Dios que ES, se revela en Cristo como el Dios que SE CONVIERTE: se convierte en un ser que sufre y muere con nosotros, por nosotros y por quien queda revelado como el Dios que es misericordioso.

Al Abad Trapista Bernard Bonowitz observa que Dios es poderoso y bueno, y que es capaz de conquistar el pecado y la muerte. Pero esta sola percepción nos puede dejar con el sentido de un Dios que es como un general en una sima observando el valle en donde se está llevando a cabo la batalla, orquestando el resultado hacia cierta victoria, pero lejano y apartado de las tropas/los hombres allá abajo. Solamente cuando vemos un crucifijo — o con los ojos de la fe, la hostia Eucarística — podemos admirar a un Dios que se vuelve uno de nosotros, quien sufre la vulnerabil-

idad y caprichos de la condición humana.

Dios sabe desde dentro que el temor a la Muerte puede cautivarnos, entonces entra a la muerte por nosotros; él revela en lo que se convierte la misericordia encarnada, quién es la misericordia. Solamente la amorosa bondad de un sumo sacerdote misericordioso y fiel puede convencernos que Dios es más que poderoso y bueno, para nosotros es esa misericordia que er, es y siempre será. La misericordia de Dios perdura por siempre.

La consumación de la misericordia del sufriente siervo de Dios e Hijo se lleva a cabo en el Calvario. Aún así, el camino completo de Jesús hacia el Calvario está pavimentado con formas más sencillas de sufrimiento que a la vez revelan cómo encarna la misericordia. Al observar la enfermedad de la suegra de Simón (Marcos 1:29-39) establece la presencia y poder de Cristo para sanar.

La presencia de Jesús llama a todos aquellos que sufren en el pueblo a sus puertas. Y la misericordia se pone en movimiento. Pero noten lo que Marcos describe: "Sanó a muchos que estaban enfermos; expulsó a muchos demonios." Pero no a todos. En su desgaste, ¿sufrió el divino y humano Jesús su necesidad de tomarse un día libre y dejar a algunos como estaban, sin sanar?

Y cuando se levanta al siguiente día, el no coloca el letrero que dice "el doctor está en servicio." No, después de su oración temprano en la mañana, dice que debe seguir adelante para predi-

car en otras villas, porque esa es su misión salvadora. Ciertamente que por su poder como Dios, Jesús podía verdaderamente ser todas las cosas para todas las personas, cumpliendo cada necesidad, pero como nosotros, él discierne, toma decisiones y, sí, en veces, no actúa, por la causa de su propósito de salvación que tiene precedente.

¿No es este un tipo de sufrimiento? ¿El tener que tomar tales decisiones nosotros mismos por aquellos a quienes queremos? ¿No es esta parte del proceso de transformación, el convertirse, incluso en medio de la enfermedad que desafía remedios fáciles? No es este el centro de cómo el

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THE CATHOLIC

MIRROR

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Official



Bishop William Joensen has made the following appointments effective Feb. 7, 2023.

Rev. Emmanuel Bassey, from canonical administrator, St. Patrick Parish, Corning, and St. Patrick Parish, Lenox, to parochial vicar, Sacred Heart Parish, West Des Moines.

Rev. Luis Mejia, from pastor, St. Patrick Parish, Perry, to pastor, Corpus Christi Parish, Council Bluffs.

Rev. Litto Thomas, from parochial vicar, Sacred Heart Parish, West Des Moines, to canonical administrator, St. Patrick Parish, Perry.

Rev. Ross Parker, canonical administrator, Corpus Christi Parish, Council Bluffs, to pastor, St. Mary and Holy Cross Parish, Elkhart.

William Joensen

Faithfully in Christ,
Most Rev. William Joensen, Ph.D.
Bishop

Jason Kurth

Jason Kurth
Chancellor

Time to act on God's call to diaconate

By Anne Marie Cox
Staff Writer

Are you feeling God tugging on your heart, leading you to seriously consider becoming a deacon in the Church?

Now is the time to take the next step in discerning whether applying for the formation process is right for you.

Bishop William Joensen opened the application process, formally known as "the call," in late December.

Usually, those who might be considering becoming a deacon are already doing the work of the Church. They're involved in their parishes or ministries.

Just like with priestly vocations, a call to the diaconate usually comes by way of a personal invitation or witnessing someone who is modeling the diaconate in a compelling way.

While Deacon Matt Halbach was dating his wife, Stacy, he witnessed how his father-in-law blended his vocation to his marriage and family with his studies to become a deacon.

"He was making an impact at home, becoming more of a prayer leader and more of a spiritual presence or guide. That was very attractive," he said. "I was shown that right before getting married, God put it in my heart to think 'This is what I want for you

later on, where I'm moving you toward.'"

Deacon Jim Houston was relaxing on his deck with a buddy when the friend said, "You know, you'd be a good deacon." It took him aback but it planted a seed.

Then, a deacon at St. Pius X Parish in Urbandale said he'd be a great deacon.

"I thought, well, maybe this is the real deal," Deacon Houston said.

The two were ordained permanent deacons, and now help others. Deacon Halbach oversees the diocese's formation program for those discerning and studying for ordained ministry, while Deacon Houston oversees ongoing formation and helps those who have been ordained to the ministry.

Their unique vocation stories illustrate that there is no "typical" person who becomes a deacon.

"The permanent diaconate has accepted such a constellation of men and couples (wives go through the formation process with their husbands), different walks of life, different experiences, different education levels, different gifts," said Deacon Halbach. "All that diversity adds to the whole. Some are better at prison ministry. Some are better at teaching. There really isn't a mold."

The formation process is

five years allowing the group to pray, learn and grow together.

Because of the time commitment, it may be tempting to see the diaconate as something to do once children are grown and as one is approaching retirement. Deacon Halbach cautioned men in their 40s and 50s to listen to God.

"God invites us where we are, right in the moment, and asks us to consider the challenge of the time and commitment and ultimately trust that, as God parted the Red Sea, he'll part your schedule as well," he said.

Deacons Houston and Halbach are working to spread the word by seeing if they can have a deacon couple visit parishes that do not have deacons so folks can see them in ministry and ask questions about their service.

About 40 men came to information sessions last fall. Another round of information sessions are being offered. Men who attended an information session in the fall with their wives can ask for the application if they discern that's where God is leading them. Men who did not attend with their wives and want an application must attend one of the upcoming information sessions with their wives first.

Deacons Houston and Halbach are spreading the word about the application process. While the paperwork is due March 31, the process is extensive. Deacon Halbach suggests making a decision by Ash Wednesday so one has a month to gather all of the needed documentation.

Those who want an application should email Deacon Houston at vocations@dmdiocese.org or jhouston@dmdiocese.org.



Photo by Chelsea Dellaca

The last group of deacon candidates were ordained last summer.

Information meetings scheduled

There will be information meetings at several locations throughout the Diocese about the permanent diaconate.

The meetings include information about the requirements for admission into the deacon formation program and an explanation of the ongoing process of discernment to the diaconate.

Men interested in learning about the role of deacons in the Diocese of Des Moines are invited to attend one of upcoming information meetings.

Monday, Jan. 23: All Saints, Stuart, 6:30 p.m. - 8:30 p.m.

Thursday, Jan. 26: Sacred Heart, West Des Moines, 6:30 p.m. - 8:30 p.m.

Saturday, Jan. 28: St. Mary, Shenandoah, 9:30 a.m. - 11:30 a.m.

Monday, Jan. 30: St. Joseph, Winterset, 6:30 p.m. - 8:30 p.m.

Saturday, Feb. 4: St. Patrick, Neola, 9:30 a.m. - 11:30 a.m.

Thursday, Feb. 9: St. Pius X, Urbandale, 6:30 p.m. - 8:30 p.m.

Note: If married, both the man and his wife are required to attend an information meeting before requesting an application to formation. If you already attended an information night in 2022, you do not need to attend again unless your spouse did not accompany you. Questions? Contact vocations@dmdiocese.org or jhouston@dmdiocese.org.



Deacon Monty and Kathy Montagne, of Corpus Christi Parish in Council Bluffs, participate in a small-group discussion during a study day for permanent deacons in the Diocese.

Diocese committed to respect for human dignity while honoring God's creation

Parish and school leaders asked Bishop William Joensen to provide guidance on how they should welcome and minister to those coping with gender dysphoria while following Catholic Church teaching. He composed a task force for this purpose, and after two years of study, prayer, listening, and consultation, a policy was developed that begins with love. As a diocesan community, we are committed to upholding Catholic Social Teaching that enjoins respect for the life and dignity of every person as created in the image of God. The policy can be found at dmdiocese.org.

CARING ABOUT YOUR LOSS AND SHARING IN YOUR FAITH

Prayer to St. Joseph for a Happy Death

O blessed Joseph who died in the arms of Jesus and Mary, obtain for me, I beseech you, the grace of a happy death.

In that hour of dread and anguish, assist me by your presence,

and protect me by your power against

the enemies of your salvation.

Into your sacred hands, living and dying,

Jesus, Mary, Joseph, I commend my soul.

Amen

John & Mark Parrish,
parishioners of St. Francis of Assisi

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Auditors affirm Diocese's financials

**By Bob Larson
Contributing Writer**

Every year, the Diocese has an outside auditor review its finances to ensure that it's following appropriate accounting standards.

The financial statements of the Diocese for the fiscal year ending June 30, 2022 were audited by the independent certified accounting firm of CliftonLarsonAllen.

They issued an unqualified opinion that the financial statements present fairly the financial position of the Diocese of Des Moines in accordance with generally accepted accounting principles.

The Diocesan Audit Committee, chaired by Ardis Kelley, of Sacred Heart Parish in West Des Moines, oversaw the audit process. The Diocesan Finance Council, chaired by Dan Kinsella of St. Patrick Parish in Imogene, approved the audited financial statements.

The Diocese ended the last

fiscal year with an operating deficit of \$107,000. The main factors impacting the results were some of the same factors that have impacted many families.

- **Weak Financial Markets:** The lower market value of the Diocese's investments created unrealized investment losses of \$415,000.

- **Inflation:** The Diocese's expenses were negatively impacted by inflation.

- **Higher Healthcare Costs:** The cost for the Diocese to provide the healthcare for all of our active and retired clergy increased in 2022.

Thank you to the many generous donors to the Ignite! capital campaign. Because of your contributions, the Statement of Financial Position has grown since 2021. The pledges outstanding at the end of June 2022 were \$11.5 million. As reported in *The Catholic Mirror* in December, the total amount collected and pledged for the Ignite! campaign is closing in on \$35 million.

When the funds are received

by the Diocese, they will be distributed according to the guidelines provided by the campaign and/or the donor's intent net of the costs to execute the campaign.

As we look to 2023, we continue to look for opportunities to be more efficient and to manage spending to offset the impact of inflation.

We are also investigating how we can use technology to enhance our processes and the services we provide to parishes and schools.

We continue to visit the parishes and schools on site and review internal controls. With the help of pastors, staff and finance council members, we work toward greater financial transparency and accountability.



**Bob Larson
Director of
Finance**

Contributions fund services that help parishes, schools, retired priests & more

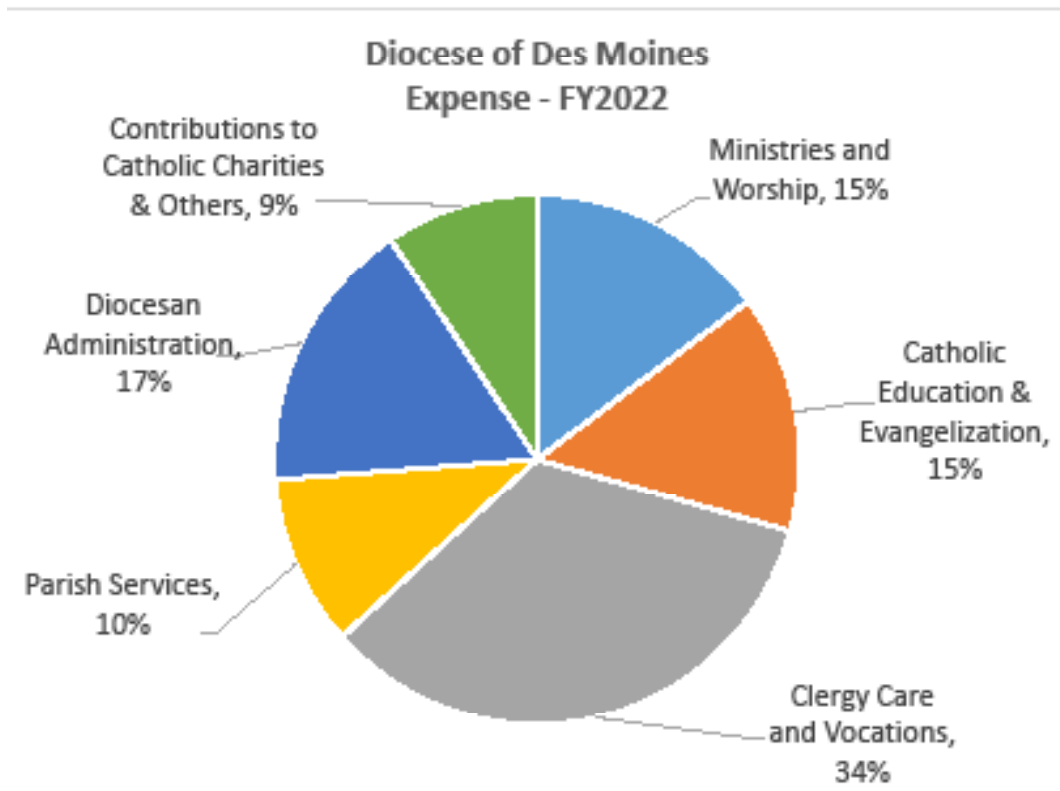
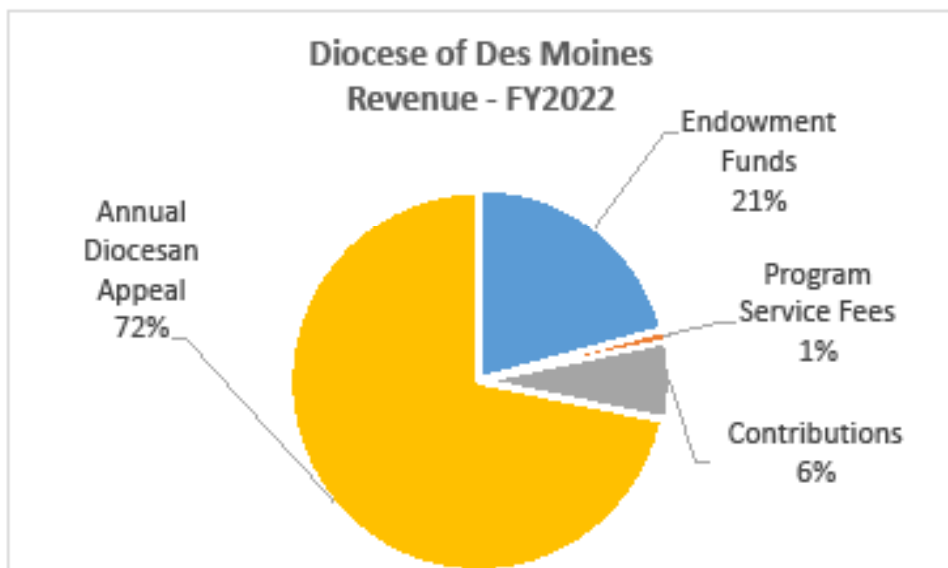


Photo by Sandy Riesberg

Diocesan Technology Manager Greg Miller (right) helps retired Father Ken Gross set up his new email on his phone.



Diocesan Controller Laura Hofstrand answers a question from a parish business manager. The Diocese hosts quarterly meetings with parish business managers and other leadership to help them apply policies and accounting practices in their parishes.



MINISTRIES & WORSHIP
Worship Office
Hospital Chaplains
Tribunal Office
Communications/Catholic Mirror
Family Ministry

CLERGY CARE & VOCATIONS
Diaconate Formation
Vocations & Seminarians
Priests Medical Insurance
Priest Pensions
Clergy Care, Continuing Education

PARISH SERVICES
Bishop's Office
Parish Financial Reviews
Human Resources

DIOCESAN ADMINISTRATION
Building & Depreciation
Finance & Technology
Administrative Services
Stewardship

CATHOLIC EDUCATION & EVANGELIZATION
Catholic Schools Office
Catechetical Services & Evangelization

| Revenues | |
|--|--------------------|
| Annual Diocesan Appeal | 4,636,870 |
| Endowment Funds | 1,341,537 |
| Program Service Fees & Reimbursements | 477,214 |
| Contributions | 421,572 |
| Investment Income | (415,057) |
| Total Revenues | \$6,462,136 |
| Expenses | |
| Ministries and Worship | 975,974 |
| Catholic Education & Evangelization | 954,543 |
| Clergy Care and Vocations | 2,229,193 |
| Parish Services | 688,305 |
| Diocesan Administration | 1,103,888 |
| Contributions to Catholic Charities & Others | 618,885 |
| Total Expenses | 6,568,788 |
| Operational Surplus/(Deficit) | (\$106,653) |
| Non-Operational Changes | |
| Priest Health and Retirement Liability | 823,981 * |
| Other Changes | 381,034 |
| Total Non-Operational Changes | 1,205,015 |
| Change in Net Assets | \$1,098,362 |

| Assets | | 6/30/2022 |
|--|--|---------------------|
| Cash | | 645,205 |
| Investments - ADA | | 3,587,986 |
| Unrestricted Investments | | 4,230,926 |
| Restricted Investments | | 3,574,900 |
| Accounts Receivable | | 1,456,436 |
| Ignite! Capital Campaign Receivable | | 11,464,935 |
| Fixed Assets | | 157,122 |
| Other Assets | | 362,773 |
| Total Assets | | \$25,480,284 |
| Liabilities | | |
| Current Liabilities | | 2,008,805 |
| Ignite! Capital Campaign Due to Other Orgs | | 11,204,076 |
| Priest Medical/Pension Liability | | 6,998,715 * |
| Total Liabilities | | \$20,211,596 |
| Net Assets | | 5,268,688 |
| Total Liabilities and Net Assets | | \$25,480,284 |

This financial overview is a summary of the audit by CliftonLarsonAllen (CLA).
CLA issued a clean (unmodified) opinion on the financial statements for the year ending June 30, 2022. The full audit report can be found at the below link.
<https://www.dmdiocese.org/resources/finance/ly22-financial-audit-report>

*Based on Actuarial reports, the unfunded liability decreased in FY2022

Discover the Difference

Newly expanded tuition assistant options available

By Nicole Evans
Contributing Writer

From preschool through high school, Diocese of Des Moines students thrive in caring and creative environments with smaller class sizes that teach big subjects.

Teachers challenge students to aim higher in every aspect – academically, spiritually and personally – so they can achieve their full potential.

Ensuring Catholic schools are accessible to all families who desire a Catholic education is central to our mission. Every year, nearly 40 percent of our students receive some form of tuition assistance to help make Catholic education affordable.

No family is turned away for the inability to pay full tuition. During the 2021-2022 school year, more than \$3 million in tuition assistance was provided.

There are many forms of tuition assistance available including a newly expanded Tuition Assistance Endowment established with the Ignite! Campaign along with the additional \$600,000 added to CTO for the 2023-2024 school year. With these added tuition assistance resources, an additional 15% of currently enrolled families may qualify for tuition assistance.

“It’s an exciting time for

Catholic education in the state of Iowa and for the Diocese of Des Moines,” said diocesan Schools Superintendent Donna Bishop. “More tuition assistance opportunities mean more families can benefit from what our schools have to offer.”

Who is eligible for tuition assistance?

All families who meet the income qualification guidelines are encouraged to apply for tuition assistance. Awards are based on demonstrated financial need as determined by the tuition assistance application process. There may be other eligibility requirements for specific tuition assistance programs.

How do I apply?

Complete one online application per household through FAIR to apply for all tuition assistance programs. The application process opens Feb. 1. Families are encouraged to apply early since there are additional funds available. All applications must be received by April 17.

What sources of tuition assistance are available?

- Catholic Tuition Organization: CTO is a charitable organization that receives voluntary cash contributions from Iowa taxpayers. The organization then al-

locates those funds in the form of tuition assistance to eligible families who attend a Catholic school in the Diocese of Des Moines. More than 35% of students in the Diocese receive CTO funds.

- Parish/ School Support: Some schools in the Diocese of Des Moines offer tuition assistance to students through a parish or school-specific fund. To learn more, contact your local school.

- Tuition Assistance Endowment: An endowment for tuition assistance established this year through the Ignite! Campaign and the Bishop’s Celebration for Catholic Education to complement CTO assistance.

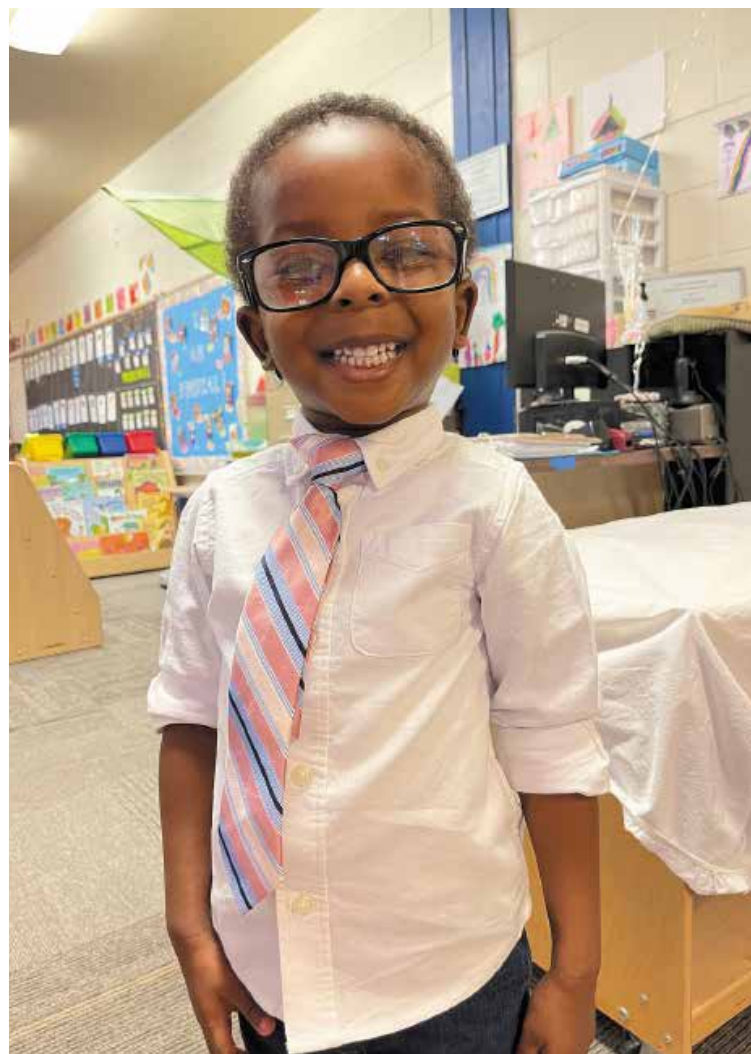
- Welcome Tuition Grant: Families with children enrolled in non-Catholic schools may be eligible for a grant if they enroll in a participating Catholic school. Welcome Tuition Grants are available for each child (1st - 7th grades) for the first two years of enrollment. Additional restrictions may apply. Contact your local school for more information and to claim your Welcome Tuition Grant.

Saving for Catholic Education:

In addition to the tuition assistance options listed above, families in Iowa can save for Catholic education using a 529 Savings Plan. With a 529 plan, you can save on taxes while you save for your child’s education.

A 529 plan is a type of investment account used for qualified education expenses, including K-12 Catholic school tuition. It only takes a few minutes to establish a 529 account, and beneficiaries can use up to \$10,000 per beneficiary each year for K-12 tuition.

For more information about the Iowa 529 Plan, visit college.savingsiowa.com or email smcnetee@cfswia.org.



Preschool student Kyle Green, of Holy Trinity Catholic School in Des Moines, is ready for class.

Celebrate Catholic Schools Week: Jan. 29-Feb. 4

Explore a top-notch education in a faith-filled environment at our Catholic schools!

CATHOLIC SCHOOLS WEEK OPEN HOUSE EVENTS

Saturday, Jan. 28

St. Augustin, Des Moines
3 p.m. - 4:30 p.m.

St. Patrick, Perry
Following 4:30 p.m. Mass (until 7 p.m.) Supper provided

Sunday, Jan. 29

Shelby County Catholic, Harlan
8:30 - 11:30 a.m.
Pancake breakfast provided

St. Francis of Assisi, West Des Moines
Following all Masses
Coffee and pastries served

Christ the King, Des Moines
10 a.m. - 12 p.m.

Holy Trinity, Des Moines
11:45 a.m. - 1 p.m.

St. Pius X, Urbandale
10 a.m. - 12 p.m.

St. Malachy, Creston
1-3 p.m.

St. Joseph, Des Moines
Following a student-led Mass at 10 a.m.

Tuesday, Jan. 31

St. Albert, Council Bluffs
5:30 - 7 p.m.



St. Joseph Catholic School teacher Debbie Murphy works with a small group on reading.

School Choice Fair

Join us in celebrating National School Choice Week with a fun, family party including activities for kids like a bounce house, scavenger hunt, photo booth, superheroes and more. Music and refreshments for everyone. Kids will be entertained while their parents explore educational options and financial assistance opportunities, like the School Tuition Organization program.

WHAT: School Choice Fair – National School Choice Week

WHEN: Saturday, Jan. 28, 1-4 p.m.

WHERE: Iowa State Fairgrounds, Des Moines

WHO: All nonpublic schools in the Des Moines area and those within approximately an hour’s drive of Des Moines. All STOs serving the central Iowa region. Iowa parents and kids seeking options in education.

The Diocese of Des Moines includes 16 Catholic schools that serve more than 6,300 students across central and southwest Iowa. Catholic schools in the Des Moines Diocese build Christ-centered, collaborative, inclusive partnerships with parents, students, and parishes to provide students with innovative academic excellence and inspirational faith formation. To learn more about Catholic schools in the Diocese of Des Moines, visit dmdiocese.org/catholic-schools or email grow@dmdiocese.org.

Around the Diocese

Jan. 28 Saturday Silent Retreat Days

URBANDALE -- Emmaus House is offering more Silent Retreat Days this year. We gather as a group for a few minutes at the beginning and end of the day for a brief period of prayer, reflection, and optional sharing. The rest of the day is yours to spend as you desire in silence in one of our quiet spots to pray, reflect, journal, and rest with God. We hope you will join us Saturdays: Jan. 28 from 8:30 a.m. to 3:30 p.m.; or Feb. 25 from 8:30 a.m. to 3:30 p.m. at Emmaus House. Cost is \$40 (scholarships available). To learn more and register, go to theemmaushouse.org.

Jan. 25 Wednesday Nourish for Caregivers

DES MOINES -- The next gathering for the faith-based support group Nourish for Caregivers will be at 6 p.m. at Holy Trinity Parish. Questions? Email Deacon Dan Maxcy at danm@holymtrinitydm.org.

February 21 Tuesday Special Needs Ministry

ANKENY -- RISE is an inclusive ministry at Our Lady's Immaculate Heart Parish with the purpose of providing young adults and teens with or without disabilities the opportunity to grow in friendship while engaging in service and social activities. RISE meets from 6:30 p.m.- 8 p.m. Registration is requested with Mary Sankey at marys@olih.org or 515-964-3038 ext. 118. Visit the OLIH special needs webpage <https://www.olih.org/special-needs-1> and click on "RISE-sign-up" to register. The cost is free, and open to all denominations.

Feb. 25 Saturday Silent Retreat Days

URBANDALE -- Emmaus House is offering more Silent Retreat Days this year. See the Jan. 28 listing for details.

March 4 Saturday Sponsor Couple Training

DES MOINES -- The Diocese is hosting a sponsor couple training at the Catholic Pastoral Center from 1-4 p.m. Participants can join this training in person, or via Zoom. This training will equip couples to use the FOCCUS instrument and assist the engaged as they prepare for marriage. Couples must register for this training, and can do so directly with Adam Storey at astorey@dmdiocese.org or 515-237-5056. To participate virtually, couples must be registered by Feb. 17 so that materials may be mailed in advance.

Training for Sponsor Couples in Spanish

There will be a training for Spanish-speaking sponsor couples that would like to be part of this ministry. Call the Hispanic Ministry Office at 515-237-5011 or 515-237-5051 if you have any questions.

March 4 Saturday Shamrocks & Shenanigans

DES MOINES -- Tickets will be on sale soon for the 2023 Shamrocks & Shenanigans event supporting Catholic Charities. Join us for music, food and drink, games and prizes. Watch CatholicCharitiesDM.org for details.

Music Ministry workshop focuses on faith, welcome and love



Music ministers from St. Boniface in Waukee share their experiences. Left to right: Jessica Belch, Dawson Huinker, Carrolle Houenhou, and Anita Briggs.

Continued from page 1

using music composed by women and people of different races.

Try a song in Spanish, even if the choir doesn't speak Spanish, because it shows openness to those in the pews, she said. Music should be catholic with a small "c" meaning universal. Music should reflect the melting pot of communities.

It's important for music leaders to talk with their pastors about the kind of music that's selected for Mass. The music should reflect the culture of the community because music must speak to the heart.

All different kinds of music, from traditional and chant to contemporary tunes, are beautiful,



Musician and composer Sarah Hart talks with Terry Smith, of Holy Trinity Parish in Des Moines.

Hart said.

In her travels around the country, Hart said she sees vibrance in parishes post pandemic as people engage in small

faith-sharing groups, different outreach initiatives and discover new approaches to religious education.

"Covid was a kind of gift to the Church in that parishes could push the reset button and really have time to focus on what works and what doesn't. I think that's where we are right now and that's exciting," she said. "There's a beautiful vibrant discovery that's happening right now."

The workshop was organized by music ministry leaders in four parishes with the support of their pastors at: St. Boniface in Waukee, Sacred Heart in West Des Moines, St. Pius X in Urbandale and St. Francis of Assisi in West Des Moines.

"We're so used to feeding others in faith and giving of ourselves as church musicians. It's not very often we get fed ourselves," said Emily Schmid, music director at St. Francis. She hoped those who attended encountered Christ during the workshop, the Masses that Hart served at and a concert held Jan. 15 at St. Francis.

"I miss these music workshops because I meet with other music people and I can say, 'Hey, I have a problem with this, how do you handle this?' or 'Do you have this? How does that work?'" said Cathy Moellenbeck, music minister at St. Pius X Parish. "I get more information from other parishes than I do anywhere else."

Hart concluded the workshop by making music with those who attended.

"It was fun and spontaneous," Schmid said. "It was refreshing and rejuvenating."

PRAY WITH US

For the last year, Bishop William Joensen and the Diocese of Des Moines have been praying to renew Eucharistic faith and worship among God's people and to ask the Holy Spirit for inspiration and guidance for the Diocese of Des Moines. As a strategic visioning process

continues, Bishop Joensen invites everyone to join him in praying that we will fulfill our share of God's mission in Southwest Iowa, so that every person might encounter Jesus Christ and experience his call to friendship and communion.

Diocese of Des Moines Visioning Prayer

O God, you share with your people, your church, the mission to be the saving love of your Son and our Savior, Jesus Christ.

As a people of faith in southwest Iowa, send the Holy Spirit to ignite in us:

Sincere conversion to see, hear, think and act as Jesus;

Greater unity and bonds of peace;

Missionary zeal to spread good news that will spark a world aflame with love;

Genuine care for each other, especially those feeling lost or left out; and

Willingness to bear together the yoke that Christ makes light.

May our strategic visioning in the Diocese of Des Moines make us ever more focused, discerning, and free to fulfill our calling as a people made whole by the Heart of your Beloved Son.

Accompany us along the Way that leads to heaven, surrounded by Holy Mary, Joseph, and all the saints with whom we hope to dwell forever in communion with you,

+Father, Son, and Holy Spirit. Amen

Diócesis de Des Moines Oración de Visión

Oh Dios, tú compartes con tu pueblo, tu Iglesia, la misión de ser el amor salvador de tu Hijo y nuestro Salvador, Jesucristo.

Como un pueblo de fe en el suroeste de Iowa, envía al Espíritu Santo para que encienda en nosotros:

una sincera conversión para ver, oír, pensar y actuar como Jesús;

una mayor unidad y lazos de paz;

un afán misionero para compartir la buena nueva encendiendo al mundo con amor;

un genuino cariño unos con los otros, especialmente con aquellos que se sienten perdidos o excluidos; y

el deseo de cargar juntos con el yugo que se hace ligero con Cristo.

Que nuestra visión estratégica en la Diócesis de Des Moines nos haga aún más enfocados, discernientes y libres para cumplir con nuestro llamado como pueblo que encuentra plenitud por el Corazón de tu Amado Hijo.

Acompáñanos en el Camino que nos lleva al cielo, rodeados de la María Santísima, José y todos los santos con quienes esperamos habitar por siempre en comunión contigo,

+Padre, Hijo, y Espíritu Santo. Amén.



Pastors study business practices to improve their effectiveness

By Anne Marie Cox
Staff Writer

Pastors are well trained in pastoral care and theology.

But when they get to a parish, they may be stumped by a spreadsheet, figuring out who to invite to the pastoral council, or understanding risk management.

“Unless their undergraduate degree had something to do with business, they are generally unaware,” said Sue McEntee executive director of the Catholic Foundation of Southwest Iowa.

In consultation with Bishop William Joensen, Father Dan Kirby and others, she found The Pastor’s Toolbox, which consists of two books and a curriculum that walks pastors through the business side of leading a parish.

“The author connects everything back to theology so they could understand there’s a connection between being a good pastor and being a good business person as well,” McEntee said.

International priests, new pastors, and newly ordained priests are working their way through the books with community leaders fostering the discussions. The leaders are going beyond the books by inviting the priests to apply what they’re hear-



Father Michael Antoh, of St. Mary Parish in Portsmouth, St. Mary Parish in Panama, and St. Boniface Parish in Westphalia, asks a question during The Pastor’s Toolbox gathering.



Father Raphael Assamah, pastor of St. Theresa Parish in Des Moines, enjoys a lighthearted moment with other pastors during The Pastor’s Toolbox kickoff session at the John Pappajohn Entrepreneurial Center in Des Moines.

ing to their everyday experiences in parishes.

Small-group discussions give the pastors opportunities to discuss best practices, to learn together, and build trust among themselves.

Michele Whitty, of St. Francis of Assisi Parish in West Des Moines, facilitated a discussion

on mission and vision, stewardship and fundraising parish planning and excellence.

When pastors lead with mission and vision, good things follow including strong relationships, community engagement and vibrant parish communities, she said.

“I believe principles of hos-

pitality are core to organizational mission and vision. When hospitality principles are intentional and consistently practiced, people are much more willing to want to engage, share their skills, volunteer their time and open their wallets to support the mission,” Whitty said.

Eventually, all the priests in

the Diocese will experience The Pastor’s Toolbox to either learn or strengthen their skills.

“We’re trying to set the foundation for them to be successful,” McEntee said.

The books and gatherings are funded through a grant from the Catholic Foundation.

El Hijo Eucarístico de María: Bálsamo para los Enfermos

Continued from page 2

misterio de la misericordia de Dios toma forma al enfrentar el sufrimiento humano – un misterio pascual que aun se está desarrollando en nuestras vidas, tanto individualmente como en la Iglesia.

Jesús nos deja colgados; él sufre con y por aquellos cuya sanación física, mental o espiritual no está próxima a lograrse. El Hijo de María y del Padre celestial se comunica a sí mismo con nosotros en la Eucaristía, revelando que Dios es más que poder y bondad. Dios es vulnerable, fiel y misericordioso, incluso si esto a veces significa que a veces deja las cosas ser.

Con gran afecto y gratitud al difunto Santo padre, por la cercanía especial a María y las intercesiones por todos nuestros hermanos enfermos y con gran devoción a la continua presencia

de nuestro Salvador Jesucristo en la Eucaristía, recuerdo una de las muchas gemas que nos ha dejado Benedicto XVI. Recuerdo su homilía en la Pradera en Lourdes, Francia en la ocasión de la Procesión con el Santísimo Sacramento el 14 de septiembre del 2008. En la presencia de Nuestro Señor Eucarístico, nos exhorta aún el día de hoy:

“Ya sea que estemos caminando o clavados a una cama de sufrimiento; ya sea que caminemos con gozo o sufriendo en la oscuridad del alma (cf. Números 21:4): Señor acógenos a todos en tu Amor.”

“La sagrada hostia expuesta ante nuestras vistas habla de su infinito poder de Amor manifestado en la gloriosa Cruz. La sagrada hostia nos habla de la terrible humillación de aquel que se hizo a sí mismo pobre para que pudiéramos hacernos ricos en él, aquel

que aceptó la pérdida de todo para que pudiéramos ganarnos al Padre.”

“Aceptemos; que puedan aceptar ofrecerse ustedes mismo a él quien nos ha dado todo, quien vino no a juzgar al mundo, sino a salvarlo (cf. Juan 3:17), acepten el reconocer en sus propias vidas su presencia misma aquí, expuesta ante nosotros. ¡Acepten ofrecerle sus vidas mismas!”

“María, la santa Virgen, la Inmaculada Concepción, aceptó, hace dos mil años, el darlo todos, el ofrecer su cuerpo para recibir al Cuerpo de Creador. Todo vino de Cristo, incluso María; todo nos viene de María, incluso Cristo... Santa Virgen, ayúdanos a contemplar, ayúdanos a adorar, ayúdanos a amar, a crecer en amor por él quien nos amó tanto, tanto como para vivir eternamente con él.”

“No se enfoquen más en sus

propias heridas, pero en las suyas. No vean lo que aún los separa de él y de los demás; miren a la infinita distancia que él ha abolido para tomar nuestra carne, montándose en la Cruz que los hombres habían preparado para él y dejando que lo mataran para poder demostrar su amor. En sus heridas, él los acoge; en sus heridas, él los esconde. ¡No rechacen su amor!

“Cuando, en el día después de su primera comunión, una amiga de Santa Bernardita le preguntó: ‘Qué te ha hecho mas feliz, tu Primera Comunión o las apariciones,’ Bernardita contestó, ‘las dos cosas van juntas, pero no pueden compararse. Estoy contenta con las dos.’”

Como Diócesis de Des Moines, permanecemos profundamente agradecido por el regalo que Dios dio a su Iglesia con el

difunto Papa Emérito Benedicto XVI. Permanecemos profundamente agradecidos con todos nuestros capellanes en los hospitales, por los sacerdotes en las parroquias, y por los ministros extraordinarios que traen a nuestro Señor Eucarístico a los enfermos y a aquellos que no pueden salir de casa. Jesús es la medicina de inmortalidad y nos permite observarlo, recibirlo y refugiarnos en su misericordia.

Como propone John Ames, protagonista de Marilynne Robinson en su novela Gilead: “El amor es santo porque es como la gracia – lo valioso de su objetivo no es realmente lo que importa.” En cada evento en donde el amor de Dios encuentra nuestra búsqueda es un momento de gracia. La Eucaristía es nuestro bálsamo para nuestra enfermedad. ¡Gracias a Dios!

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Shelby County native, Sister served as educator

Sister Lorraine (Bernelyn) Schmitz who lived her religious vocation as an educator for more than six decades, died at Sacred Heart retirement center in Milwaukee, on Dec. 17.

Sister was 80 years old.

Sister Lorraine was one of many from Shelby County who followed a vocation to religious life. Born in 1942 in Harlan, she

was received into the School Sisters of St. Francis on June 13, 1960; made her first profession of vows in 1962; and final (perpetual) vows in 1967.

Beginning in 1965, Sister



Lorraine ministered in Iowa and Nebraska.

In the Diocese of Des Moines, Sister served as a pastoral minister and director of religious education at Holy Family Parish in Council Bluffs (1987-1989) where she also served as parish minister (1989-2008).

In her retirement, she volunteered at New Cassel Retirement

Center in Omaha (2008-2015), and served in the ministry of prayer and presence at Sacred Heart retirement center in Milwaukee from 2015 until the time of her death.

A funeral liturgy was held on Dec. 29 at St. Joseph Chapel in Milwaukee, followed by interment at Mt. Olivet Cemetery in Milwaukee.

Eucharistic Revival preacher coming to Iowa

Dominican Father Samuel Hakeem, of Chicago, will be in the Des Moines Diocese in mid-February to share a series of talks focusing on the national Eucharistic Revival initiative.



Father Samuel Hakeem

Father Hakeem is among a group of 50 preachers visiting dioceses across the country to enkindle the flame of Eucharistic faith and devotion.

The preachers share witness testimony about God and invite listeners into an encounter with him so that they experience a profound conversion to a deeper relationship with God.

Father Hakeem will speak Feb. 16 at the Catholic Pastoral Center, 601 Grand Ave. in Des Moines. A social hour begins at 5:30 p.m., the presentation at 6:30 p.m. and a holy hour will begin at 7:30 p.m. Babysitting will be provided.

Go to dmdiocese.org and click on "events" to watch for details on Father Hakeem speaking schedule on the west side of the Diocese.

Father Hakeem, born and raised in Albuquerque, New Mexico, had dreams of becoming an astronaut. He went to Embury-Riddle Aeronautical University in Prescott, Arizona, where he earned a degree in space physics.

It was during his senior year of college in 2008 that he began to question his plans.

Father Hakeem attended graduate school at the University of New Mexico, where he studied optical science and engineering. It was there that he met the Dominicans and seriously discerned a vocation to religious life.

He decided to join the Dominicans, also known as the Order of Preachers, in 2010 and was ordained a priest in 2017. He served in a parish in Madison, Wisconsin before becoming vocations direc-

Hardworking servant helped wherever he could

Continued from page 1

"He was the kind of person who was involved in his kids' lives, whether it was playing sports or other things," said Mark.

He was also passionate about helping individuals and families through his private law practice of 48 years. A multifaceted attorney, Deacon Reed helped people with estate work, personal injury claims, real estate issues and more.

It came as a surprise when Deacon Reed shared with family that he wanted to begin formation and become a permanent deacon in the Catholic Church, said Mark.

He wondered where his brother would find the time. But Deacon Reed felt there were a lot of people hurting and he wanted

to help them through the Church.

Deacon Mike Manno graduated Dowling Catholic High School with Deacon Reed, and later in life found himself in the same diaconate formation group. They and their wives grew close as they carpoled to Missouri for formation.

"He was definitely one of the good guys," said Deacon Manno. "He could always be counted on. I don't think he ever said no to anybody."

Deacon Jim Houston, of St. Pius X Parish in Urbandale, also went through the formation process with Deacon Reed.

"He was a guy who was called to do more service," said Deacon Houston.

Deacon Reed was ordained in 2010. He assisted at St. Mary of Nazareth and Christ the King

Parishes in Des Moines.

"He was always two things: joyful and humble," said Msgr. Frank Bognanno, former pastor of Christ the King Parish.

Deacon Reed helped people navigate the annulment process.

"He made it so that people didn't have as much fear of that process and he helped a lot of priests and deacons in other parishes," said Mark.

Deacon Reed wanted to help those not practicing their faith to return to the Church.

And he was involved in vocations, assisting with interviews of seminarian candidates.

"He was known for helping with seminarian formation with interviews for potential seminarians," Mark said. "There are quite a few young men who are now priests for whom he was involved

in their early formation."

One time, Deacon Reed was late to a family gathering because he wanted to run to the grocery store to get baked goods and deliver them to St. Vincent de Paul. A substitute driver was not available and Deacon Reed couldn't bear the thought that someone might go hungry if he didn't deliver the food.

Mark said: "He was a guy who really loved his faith and the Catholic Church and wanted to live it out as much as he could in his daily life."

Deacon Reed's Mass of Christian Burial was Jan. 13 at St. Francis of Assisi Church in West Des Moines. A graveside service followed at Beaver Catholic Cemetery in Granger.

Priest with amazing memory built connections

Continued from page 1

gathered monthly for 30 years except during the pandemic.

Father Aubrey said Father McLaughlin's gift for remembering names and relationships made him a good pastor "because he would really get to know people, know their families, and be able to call them by name."

Another great gift of Father McLaughlin's was keeping track of his extensive family.

His mother, Agnes, who grew up by the Iowa State Fair-

grounds, was one of 14 siblings.

"He had lots of uncles and aunts and probably 100 first cousins. He knew their names, spouses, their kids and their spouses names," said Marty.

Father McLaughlin was steeped in church life from a young age. His father was a lector, his mother an organist, and he was an altar server at St. Patrick Church near Irish Settlement.

The McLaughlin family had their pastors and visiting priests come to their home for breakfast after Mass, for birthday celebra-

tions or just supper on a week night.

Father McLaughlin spent his college freshman year at Iowa State University before transferring to Loras College in Dubuque and then studied at St. Francis Seminary in Milwaukee.

It was when he was a seminarian in 1979 that news rocked the state that the pope was coming for a visit. St. John Paul II wanted to see rural America and St. Patrick Church at Irish Settlement was chosen as the site.

Pictures were taken of Father McLaughlin walking alongside the saint before a helicopter took him to Living History Farms to celebrate Mass.

Father McLaughlin was ordained in 1982 by Bishop Maurice Dingman.

He served at both urban and rural parishes including: St. Anthony in Des Moines, team ministry in the Leon region, St. Mary in Portsmouth, St. Mary in Shenandoah, St. Mary in Hamburg, Holy Trinity in Des Moines, Our Lady's Immaculate Heart in Ankeny, St. Mary in Guthrie Cen-

ter, St. Cecilia in Panora, St. John in Greenfield and St. Patrick in Massena.

He also served as chaplain of the St. Thomas More Center.

In 2011, he took over hospital chaplaincy from his friend Father Aubrey and for the next 10 years, he ministered to the sick at Methodist, Lutheran and Broadlawn hospitals in Des Moines.

"He really liked ministering to people in the hospital," said Father Aubrey. "He had a great compassion for people. With his own suffering, he was able to use that to reach out to people and minister to them more effectively."

He celebrated his 40th anniversary of priesthood and retirement last year.

As Mass of Christian Burial was Jan. 14 at St. John the Apostle Church in Norwalk. Burial was at St. Patrick Irish Settlement Catholic Church Cemetery in Cumming.

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Volunteer English as a second language teachers are needed to increase English proficiency in the Des Moines community. Patience and kindness are more important than experience.
Contact Jim Supina at 515-961-2026 for more information.

Got a story idea?

Who inspires you with the way he/she lives their faith? Who goes the extra mile or has overcome the odds strengthened by their faith?

Contact Anne Marie Cox at 515-237-5057 or acox@dmdiocese.org.

Food for those who fail

The Gospels give us a not-so-impressive picture of the disciples of Jesus. In fact, as the story of Jesus progresses, the failures of the disciples increase. They fail to understand his parables (Lk 18:34). They fail to understand the miracles he performed (Mk 4:40-41). They fail to know if it's him walking on water (Mt 14:26-28). They wanted to use his authority to gain power in the afterlife (Mk 10:35-45). They fail to understand his mission right after proclaiming him as the Messiah (Mt 16:21-22). And in his last moments, they abandoned him out of fear (Mk 14:50).

Yet for all their failures Jesus remained faithful to them. The Lord contin-

Food for the Journey

By John Huynh



ued to give himself to those who fail him repeatedly. This is why, when they first celebrated the Eucharist in memory of the Lord, they told the story of a selfless and unconditional lover who gave himself completely for those who most failed him. They knew, and proclaimed, that he loved them

with a love unmatched even by their greatest desires to be with him.

Understanding the disciples' failures is crucial to understanding why the Eucharist matters so much. The lesson here is not that we must learn from the failures of the disciples in order that we become better disciples, although it is an element of it. The primary lesson is that we, the body of Christ who fail him so often, are radically dependent upon the person of Jesus.

As disciples of Christ, we are all called to evangelize by first denouncing ourselves and picking up our cross. This faith journey often requires rejecting boldly and radically the values and principles the

world holds dear. This may rouse fear and often produces failure. But if we return to that Eucharistic table we will be reminded of the unceasing and selfless love of Jesus who loves us beyond our failures. It is from the Eucharistic table that we will be fed Jesus who provides us the strength and courage to continue on our faith journey. We will continue to fail since our human condition prevents us from achieving perfection in this world, and that is why it is vital for us to return to the Mass weekly, if not daily.

John Huynh is the diocesan director of the Faith Journey program. He can be reached at 515-237-5006.

Got change?

At times we have all desired for some change to come to our lives and yet at other times we have dreaded the changes that have come into our lives.

Our longing for "the good old days" often reflects our less than positive sentiments about the changes we have seen within our lifetime. Let's face it, a lot of time we really don't like change because it makes us feel loss of control.

But we all know, change is inevitable! Our bodies change, our minds change, relationships change, and the world changes around us. Sometimes these changes are for the better, other times they are for the worse, and oftentimes they are misunderstood.

Deepening our understanding of change allows us to further our love and relationship with God.

When a person seeks change, it is most often hand-in-hand with the need for personal stability. Becoming aware that for whatever reason, one is not in a stable situation in life, is a very healthy awareness.

If we believe ourselves to be stable, yet someone wants us to change in some manner, most likely we will strongly resist. Our resistance will sound something like, "I'm fine!" which is usually followed with some sort of "Just get off my case!"

Let's Get Psyched

By Deacon Randy Kiel



Sheesh!"

As a mental health therapist, I hear the word "change" about as often as Iowans say the word "weather." People seek either to be changed personally or to "get someone else to change."

On the flip side, in the resistance to change, people profess to me that "people cannot change anyway" and I gently remind them that change is inevitable, either through growth or decline.

How do we measure a person's capacity to positively change within? We cannot measure this by the intensity of desire itself. However, it can be measured through the reflection of past efforts and commitments to change. This hindsight view gives us the ability to mold future plans, actions, and words and hopefully evoke positive changes in our hearts. The resistance to change results in hardness of heart. St. Benedict says, "You change your

life by changing your heart."

Of course we are taught to pray when we are looking for specific change within or around us.

However, prayer alone is not necessarily going to bring about the desired change. We must follow through with our intercessions by modifying our actions, adapting our words, transforming our thoughts, surrendering our wills, and yet, still continuing to pray. Prayer life for the sake of God's intervention is a critical component of change as this is truly conversion of the heart. God is all about this! At times, we are not seeking conversion of heart in our personal prayer, rather we are looking for instantaneous change: magic.

Let us instead pray for the Holy Spirit to guide and accompany us as we pursue changes needed. There is a maxim that says that one cannot change alone, we must be joined by another. This is the primary function of seeking companionship and counsel through prayer, counseling, or fellowship for the purpose of change.

To walk alongside one who is open to change is to be like Jesus who might say "take my hand, for you cannot change alone."

Change takes a lot of time. In fact, it encompasses a whole lifetime to change.

When the Lord is invited to be our companion every step along the way, we will experience his formation of us. May we allow ourselves not only to pray for change but to be placed in the center of the Father's hand to be forever formed.

St. Basil the Great said, "There is still time for endurance, time for patience, time for healing, time for change. Have you slipped? Rise up! Have you sinned? Cease."

May this be a model for our prayers for change; our prayers for conversion.

"Oh Lord, you have brought me again to the end of another day. I ask you to soften my heart with your oil of healing. I ask you to forgive my errors of yesterday and the days yet to come. Help me in all my days to walk closer to your ways. Shine through me so that every person we encounter may feel the warmth of you within my soul. Please firmly hold my hand, for I cannot make it through without you. Please gently cradle my heart, for I cannot change without you. I love you, Lord."

Deacon Randy Kiel is the founder of Kardiac Counseling and serves Our Lady of the Americas Parish in Des Moines. To connect with him, email randy@kardiacounseling.com.

The anthropological function of gossip

Father Ron Rolheiser



In his novel, Oscar and Lucinda, Peter Carey offers this colorful image of gossip. The setting is a small town where there are rumors about the priest and a particular young woman. Here's his metaphor: "The vicar of Woolahra then took her shopping and society, always feeling shopping to be the most intimate activity, was pleased to feel the steam pressure rising in itself as it got ready to be properly scandalized – its pipes groaned and stretched, you could hear the noises in its walls and cellars. They imagined he paid for her finery. When they heard this was not so, that the girl had sovereigns in her purse – enough, it was reported, to buy the priest a pair of onyx cufflinks – the pressure did not fall, but stayed constant, so that while it did not reach the stage where the outrage was hissing out through the open valves, it maintained a good rumble, a lower note which sounded like a growl in the throat of a smallish dog."

What an apt image! Gossip does resemble steam hissing from a radiator or the growl of a small dog, and yet it's import-

ant. For most of our lives, we form community around it. How so?

Imagine going out for dinner with a group of colleagues. While there isn't overt hostility among you, there are clear differences and tensions. You wouldn't naturally choose to go out to dinner together, but you have been thrown together by circumstance and are making the best of it.

You have dinner together and things go along quite pleasantly. There's harmony, banter, and humor at the table. How do you manage to get on so well despite and beyond differences? By talking about somebody else. Much of the time is spent talking about others on whose faults, eccentricities, and shortcomings we all agree. Alternatively, we talk about shared indignations. We end up having a harmonious time together because we talk about someone or something else whose difference from us is greater than our differences from each other. Of course, you are afraid to leave the table because you already suspect whom they will be talking about then! Your fear is well founded.

Until we reach a certain level of maturity, we form community largely around scapegoating, that is, we overcome our differences and tensions by focusing on someone or something about whom or which we share a common distancing, indignation, ridicule, anger, or jealousy. That's the anthropological function of gossip – and it's

a very important one. We overcome our differences and tensions by scapegoating someone or something. That's why it's easier to form community against something rather than around something and why it's easier to define ourselves more by what we are against than by what we are for.

Ancient cultures knew this and designed certain rituals to take tension out of the community by scapegoating. For example, at the time of Jesus within the Jewish community a ritual existed that essentially worked this way: At regular intervals, the community would take a goat and symbolically adorn it with the tensions and divisions of the community. Among other things, they would drape it with a purple cloth to symbolize that it symbolically represented them and push a crown of thorns into its head to make it feel the pain of their tensions. (Notice how Jesus is draped in these exact symbols when Pilate shows him to the crowd before the crucifixion: Ecce homo ... Behold your scapegoat!) The goat was then chased off to die in the desert. It leaving the community was understood as taking the community's sin and tension away, leaving the community free of tension by its banishment.

Jesus is our scapegoat. He takes away our sin and division, though not by banishment from the community. He takes away our sins by taking them in, carrying them, and transforming them so as not to give

them back in kind. Jesus takes away sin in the same way as a water filter purifies, by holding the impurities within itself and giving back only what is pure.

When we say Jesus died for our sins, we need to understand it this way: He took in hatred and gave back love; he took in curses and gave back blessing; he took in bitterness and gave back graciousness; he took in jealousy and gave back affirmation; and he took in murder and gave back forgiveness. By absorbing our sin, differences, and jealousies, he did for us what we, in a less mature and less effective way, try to do when we crucify each other through gossip.

And that's Jesus' invitation to us: As adults, we are invited to step up and do what Jesus did, namely, take in the differences and jealousies around us, hold them, and transform them so as not to give them back in kind.

Then we won't need scapegoats any more, and the steam-pipes of gossip will cease hissing and the low growl of that smallish dog inside us will finally be silent.

Oblate Father Ron Rolheiser is a theologian, teacher, and award-winning author. He can be contacted through his website ronrolheiser.com.

Audit finds Diocese compliant with national charter

The Diocese of Des Moines continues to honor its promise to protect children and young people and its pledge to heal the individuals and communities wounded by abuse of minors by clergy.

This commitment, articulated in the Charter for the Protection of Children and Young People instituted by the U.S. bishops in 2002, provides guidelines to promote the healing of survivors, to guarantee an effective response to allegations of abuse, to ensure accountability, and to protect the faithful in the future.

Dioceses across the country are audited on a regular basis to ensure compliance with the guidelines outlined in the charter.

A representative from StoneBridge Business Part-

ners, of New York, visited the Diocese of Des Moines last fall to audit its procedures. On Nov. 14, the firm sent a letter to Bishop William Joensen saying the Diocese was compliant with the charter during the review period of July 1, 2019 through Sept. 30, 2022.

“Thank you for the efforts that you are taking to protect the children and young people in the Diocese of Des Moines,” the letter noted.

Since 2002, 22,662 people have had background checks and experienced safe environment training.

For more information on reporting abuse, or the process that follows, go to the “Victim Assistance” page on the diocesan website at dmdiocese.org.

Diocese continues its commitment to safety

Multiple options available to file an abuse complaint

For the past 20 years, the Diocese of Des Moines has made the safety of children and young people an essential priority for its community.

It is important that all within the community know how to report an allegation of sexual abuse of a minor by clergy.

There are several ways to file a complaint.

- A person can go directly to diocesan Victim Assistance Advocate Sam Porter. He is not employed by the Church but is a staff member at Polk County Victim Services. He can assist people through the process of filing a complaint. No matter how long ago the abuse occurred, a victim can file a complaint. He

also helps them seek support and counseling services. He can be reached at 515-286-2024 or Sam.Porter@polkcountyiowa.gov.

- Complaints can be taken to any diocesan office but the one designated to receive complaints is led by Sister Jude Fitzpatrick, who can be reached at 515-237-5048 or jfitzpatrick@dmdiocese.org. Diocesan policy is to always report allegations to law enforcement.

- A person can bring their allegation to a pastor or other official in any of the 80 parishes within the Diocese of Des Moines. The Diocese requires that all clergy, staff and volunteers for parishes, schools and related organizations within the Diocese must report to

the Bishop knowledge or belief that a child is the victim of abuse, whether through an appropriate supervisor or directly. The only exception is for a priest when he learns of the abuse from a penitent in the sacrament of reconciliation and is bound by the seal of confession. In this situation, the priest should exhort the penitent to report the offense to civil and Church authorities.

- Allegations can be made directly to law enforcement or child protective agencies.

For more information on reporting abuse, or the process that follows, go to the “Victim Assistance” page on the diocesan website at dmdiocese.org.

Reflections on the 20th anniversary of Dallas charter

By Mark Pattison
OSV News

WASHINGTON (CNS) -- Twenty years ago, in 2002, the revelations of clergy sexual abuse and its cover-up in the Archdiocese of Boston were the metaphorical bombshell that fell on the Catholic Church in the United States.

The U.S. bishops, when they met that June in Dallas, approved the Charter for the Protection of Children and Young People, a comprehensive set of procedures for addressing allegations of sexual abuse of minors by Catholic clergy.

Its one-strike-and-you're-out policy did just that -- permanently removing from public ministry those priests against whom abuse allegations were substantiated.

Twenty years later, at their assembly in Baltimore last Nov. 14-17, the bishops acknowledged the charter's anniversary and said that they have made steps in addressing clergy sexual abuse and would continue to listen, care for and walk with survivors.

Over the past 20 years, the fallout from the Boston revelations has touched nearly every diocese. Dozens of dioceses have filed for bankruptcy protection to reach a group settlement on claims filed by abuse survivors. Many of those dioceses, though, have now emerged from bankruptcy.

The most recent diocese to announce it would file for bankruptcy protection was the Diocese of Santa Rosa, California, which said Dec. 5 it would file for Chapter 11 protection between Dec. 31 and March 1.

The problem of sexual abuse of children, young people and vulnerable adults is not of course just the sole province of the Catholic Church.

The Boy Scouts of America had to declare bankruptcy in 2020

after accusations of abuse roiled the organization.

Abuse has seeped into sports, in particular gymnastics. Former physician Larry Nassar is expected to spend the rest of his life in prison following his conviction five years ago on multiple charges of abuse of young gymnasts. This year, youth hockey was in the headlines about abuse cases.

On Nov. 11, a doctor who spent two decades providing medical care to youth hockey teams in Michigan and Minnesota was charged in multiple sex assault cases.

High-ranking churchmen in other parts of the world have either had to face accusations of abuse or have admitted to abusive acts. Last August, the Southern Baptist Convention acknowledged a federal investigation had begun into how it treated abuse accusations.

In an interview last year with Catholic News Service, Cardinal Wilton D. Gregory of Washington recalled when he was president of the U.S. bishops' conference in 2002, when the Boston scandal broke, and his first of 13 visits to the Vatican regarding the charter.

“I was told that this was an American problem. And then it was suggested that it was an English-speaking problem,” he said.

“Well, now it doesn't just speak English. It speaks Polish, it speaks German, it speaks Spanish,” he said, referring to abuse crises that have emerged in other countries. “The world has come to a much clearer awareness that this is an issue that has touched the church globally. Praise be God, Pope Francis has taken a much more direct, active and, I hope, effective response to these issues.”

The U.S. bishops have revised the original charter three times since its adoption -- in 2005, 2011 and 2018.

In 2019, Pope Francis issued the “*motu proprio*” “*Vos Estis Lux Mundi*” (“You are

the light of the world”), which revises and clarifies norms and procedures for holding bishops and religious superiors accountable for protecting abusers worldwide.

Last June meeting that year, the U.S. bishops passed three new bishop accountability reforms, and they established a third-party reporting system for allegations of violations by bishops.

“We have suffered serious loss of credibility” as bishops, Cardinal Gregory said in a second CNS interview. “We have many wonderfully generous, honest, open, transparent and believable bishops. But it only takes one or two to undermine all of the hard work they have done.”

“The church will always have to be dealing with issues of abuse in general. The charter from 20 years ago opened a door for folks to be able to address and bring up their memories,” said Deacon Bernie Nojadera, now in his 12th year as executive director of the bishops' Secretariat for Child and Youth Protection.

Deacon Nojadera said he is “eternally grateful for the survivor-victims telling their story and making their reports. That's the saving grace. They brought to the light what was in the dark. And thank God for the Boston Globe and that movie *Spotlight* and any other opportunity for survivors to feel strengthened.”

The deacon said, “It's bad the abuse took place. I have every sorrow and apology; that hurts to the core. ... to have to hold that in silence out of fear or perhaps thinking they may be the only one.”

“The miracle of that Boston Globe headline is for those survivors who think they were alone, (it) gave power, gave strength to all those other survivors who thought they were alone,” he said.

Today, he added, “every diocese in the United States has a victims assistance office and safe

Church remains vigilant

Noting the 20th anniversary of the passage of the Charter for the Protection of Children and Young People, then president of the U.S. Conference of Catholic Bishops, Los Angeles Archbishop Jose Gomez, said it was a time not of celebration but of continued vigilance.

“In these 20 years, we have greatly benefited from listening to and working with survivors of abuse. We are grateful for their courage in sharing their stories and for helping the Church strive to create a culture of protection and healing. Their witness has led directly to meaningful reform in the Church and to a greater awareness of sexual abuse in the wider world. For past survivors and future children, it is imperative that we remain vigilant.”

“Since the passage of the charter, the Catholic Church in the United States has worked hard to fulfill our pledge to

support the healing of those hurt by sexual abuse, along with their families. We have also strived to be faithful to our promise to protect children and young people. Today, millions of children and adults have been trained to spot the signs of abusive behavior, allegations of sexual abuse are reported to local law enforcement, background checks are the norm, review boards comprised of lay experts meet to assess allegations and victim assistance coordinators are in place to assist survivors in finding help.

“At this two-decade mark, we remain firm with Pope Francis' commitment ‘that everything possible must be done to rid the Church of the scourge of the sexual abuse of minors and to open pathways of reconciliation and healing for those who were abused.’”

environment coordinator, and a consistent, reliable relationship with law enforcement and elected officials.”

And that, Deacon Nojadera

said, is because of “that reality that abuse happens. Abuse is in society, and what the church is doing is providing an example to other segments of the society.”

Consejero sobre Asistencia de Víctimas

El Consejero sobre Asistencia de Víctimas es un empleado de Polk County Victim Services.

Ella ayuda a víctimas de abuso sexual por parte del clero durante el proceso de la queja y buscando servicios de apoyo y consejería.

Pueden comunicarse al 515-286-2028 o en advocate@dmdiocese.org

Simple, humble laborer is laid to rest

By Maria Wiering
OSV News

(OSV News) -- "Lord, I love you."

For many who knew him or studied his works, Pope Benedict XVI's final words before his death Dec. 31 encapsulated the message of his papacy, and even his life.

"That 'Jesus, I love you' -- there's nothing more that sums up his person," said Father Harrison Ayre, a priest of the Diocese of Victoria, British Columbia, and a doctoral candidate focusing on Pope Benedict's theology. "If people can see that and hear that, I think they will understand the man deeply."

Eight days passed from the time the world received notice that the retired pope's health was failing and his funeral at St. Peter's Basilica. During his weekly general audience Dec. 28, Pope Francis asked the faithful for prayers for Pope Benedict, calling him "very ill" and petitioning "the Lord to console him and sustain him in his witness of love for the church until the very end."

Following that audience, Pope Francis visited Pope Benedict at his residence -- a former monastery in the Vatican gardens where he had lived since his 2013 resignation from the Petrine ministry -- according to Matteo Bruni, Vatican press office director. Pope Benedict also received the sacrament of anointing of the sick that day.

On New Year's Eve at 9:34 a.m. Rome time, Pope Benedict died in his residence.

Pope Francis was reported to have gone immediately to his predecessor's bedside for prayer. At vespers that evening, Pope Francis recalled Pope Benedict with gratitude: "gratitude to God for having given him to the church and to the world; gratitude to him for all the good he accomplished, and above all, for his witness of faith and prayer, especially in these last years of his recollected life. Only God knows the value and the power of his intercession, of the sacrifices he offered for the good of the church."

In tributes, the retired pope was especially praised for his theological contributions, beginning as a young priest-professor teaching at German universities and adviser at the Second Vatican Council; then 23 years as prefect of the Congregation (now Dicastery) for the Doctrine of the Faith; and finally as pope, an office to which he was elected following the death of his longtime collaborator St. John Paul II.

Even in death, Pope Benedict invited the world into worship and ritual. Dioceses around the world memorialized the retired pope with special Masses. On Jan. 2, his body was brought on a stretcher via a van from his residence to St. Peter's Basilica, where it lay in state through Jan. 4.

According to the Vatican, some 195,000 people visited his body in those three days. Special

accommodations were made for cardinals, bishops and dignitaries, including Italian President Sergio Mattarella, Italian Prime Minister Giorgia Meloni and Hungary's Prime Minister Viktor Orbán, who visited Pope Benedict's body.

Popes are typically buried in red, and Pope Benedict's body had been dressed in the red vestments he wore in Sydney at World Youth Day in 2008 -- a nod, some observers noted, to his esteem for World Youth Day gatherings. After the viewing ended Jan. 4, his body was placed in a cypress casket along with a text describing his life and contributions known as a "rogito."

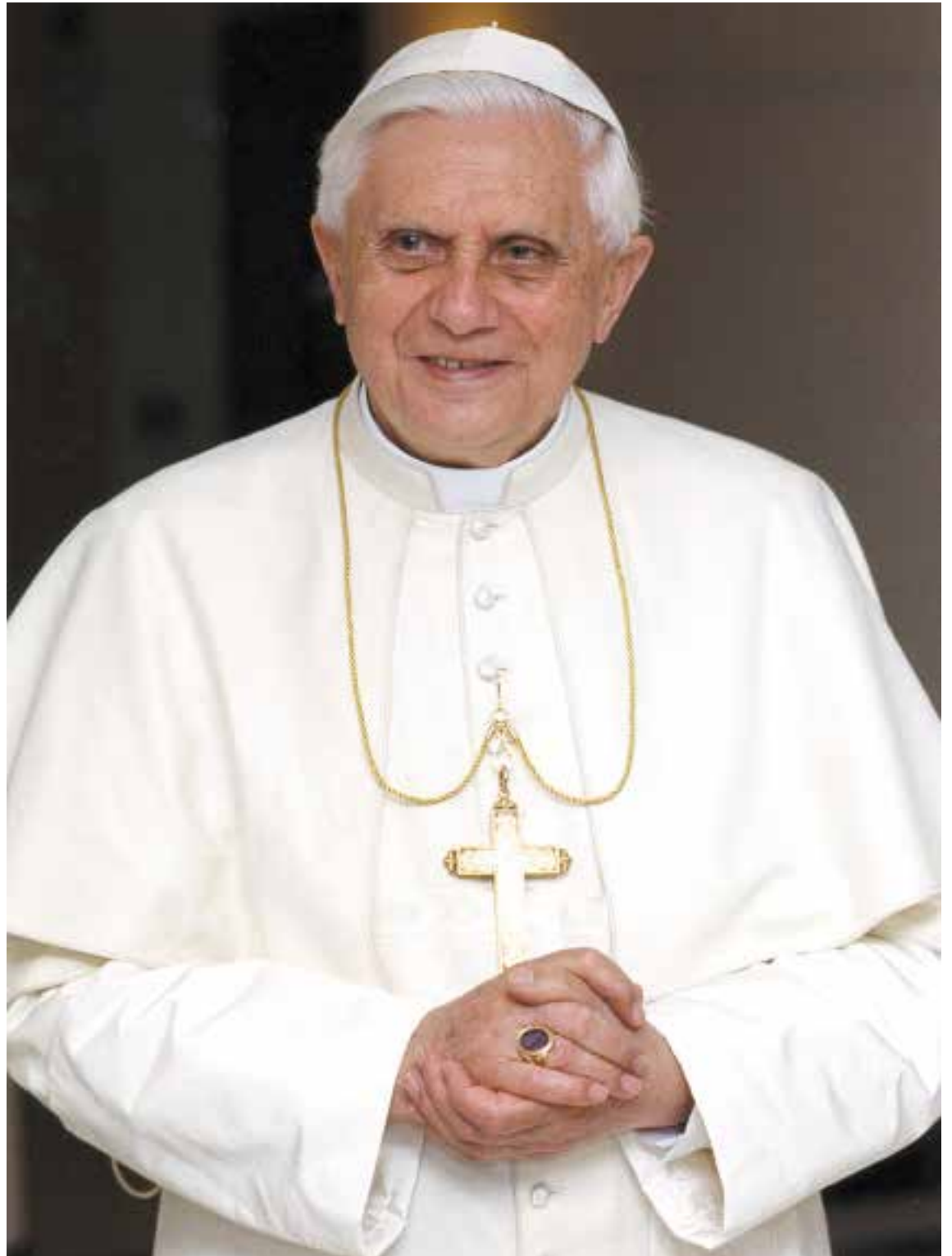
Because Pope Benedict had retired from the papal office, preparations for the Jan. 5 funeral liturgy did not include all elements typical of a pope's funeral Mass. There were no official protocols in place for the death of a retired pope, and some of the rituals associated with a pope's death, such as the ringing of St. Peter's bells or the destruction of his papal ring, had taken place at the time of Pope Benedict's retirement in 2013.

Pope Benedict had requested that his funeral Mass be simple.

Following the funeral, Pope Benedict was buried in a triple coffin -- the first cypress, the second of zinc and the third of oak -- and interred in the same crypt where St. John Paul was initially buried, and prior to him, St. John XXIII. The crypt opened to visitors Jan. 8.

Pope Benedict XVI

1927-2022



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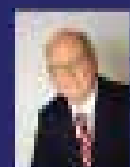
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